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TECHNIQUES OF RESEARCH

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PREFACE

In searching for material on the subject, I discovered that little or nothing had been done with the question. A letter dashed off to the U.S. Army Chaplain's Board, Fort Meade, Maryland, revealed no promulgation of pastoral guidelines from that office. Phone conversations and letters to post chaplains revealed scant material. Army regulations and field manuals specifically give administrative and organizational guidelines, but yield little on pastoral care. In desperation, I wrote to twenty-four Army division chaplains and their deputies to see what light they could throw upon the topic. This inquiry was in the form of a questionnaire and is referred to throughout this paper as a resource in the Appendix.

Reviewing my own denomination's pamphlet on pastoral guidelines for chaplains provided some insight into the problem. It made me realize that this is where the answer lay.

The scope of this paper deals with the pastoral ministration of a chaplain under field conditions as he attempts to provide denominational coverage. We will assume that he is a junior chaplain functioning within a division.

The purpose of this paper is to provide a chaplain with something he can use to better enable him to provide pastoral care in respect to denominational coverage in the field.

OBJECTIVE

Considering the limitations the Army environment places upon the chaplain in the field, determine pastoral guidelines relative to denominational coverage.

INTRODUCTION

Before one can discuss limitations the Army environment places on the chaplain in the field and what is meant by denominational coverage, one must define the word pastoral. It is crucial to our study! If one has a clear idea of what we mean by that term, one can then apply it to field conditions and denominational coverage.

Looking over the field manual, number 16-5, one gets a grasp of the chaplains' responsibilities under such titles as, "The Chaplain as Pastor and Administrator," "Religious Services and Ministrations," "Denominational Coverage" and "Denominational Guidelines." There is even a section on pastoral care and counseling. All of these sections speak of the need for pastoral shepherding, but never give us a definition of what is meant by the term pastoral.

PASTORAL DEFINITION

Mention the word "pastoral" to a chaplain and he understands it to be central to his ministry! " . . . chaplains serve as pastors to their men, ambassadors for Christ, and as representatives of their church. The role is one of being a shepherd."[1] Chaplains see their basic mission in terms of a pastoral ministry. Robert Reidy states that the job of chaplain is proclaiming his faith while he admonishes all men in the wisdom of God.[2] The Army Chief of Chaplains, Major General Gerhardt W. Hyatt, reminds us that the sole purpose of training and educating chaplains is that they might be more effective in their basic role as pastors.[3] If it is true that military chaplains conceive their function primarily in pastoral terms, then we need to define what we mean by it. For the purpose of this study, "pastoral" is defined as the performance of religious rites, worship services, counseling, and the visitation of the sick. Pastoral care then is the primary means by which the chaplain carries out his mission of serving as spiritual advisor to people. As Morris Sandhaus puts it, "It is a sine qua non that a good chaplaincy program requires a love for people as well as dedication and true under-

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[1]Richard L. Hein, "What Am I Doing Here?" The Chaplain, January-February, 1968, p. 14.

[2]Robert Paul Reidy, "A New Twist in Team Ministry." The Chaplain, Summer Quarter, 1972, p. 49.

[3]Office of the Chief of Chaplains, Newsletter, 1 June 1972 (Washington, D.C.: DACH-AM 243), p. 1.

standing."[4] From this we conclude that the reason for a chaplain's existence in the military is his pastoral care of personnel. It is paramount that a chaplain keep this in mind if he is to fulfill his role as a clergyman in uniform. Interestingly, the field manual on the chaplain repeatedly emphasizes the pastoral role.[5]

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[4]Morris Sandhaus, "Administering a Multi Faith Chaplaincy Program." The Chaplain, November-December 1967, p. 30.

[5]U.S. Department of the Army, The Chaplain, Field Manual No. 16-5, 26 December 1967 (Washington, D.C.: Government Printing Office, 1968), pp. 13-19.

IMPLICATIONS OF DENOMINATIONAL COVERAGE

If pastoral care has to do with specific religious functions, then provision for denominational coverage will be a part of that ministry. Richard Hutcheson reminds us that the chaplain not only rubs shoulders with those of other faiths, but is charged with the responsibility for providing worship opportunities for them as well.[6] He must take into consideration the views of denominations and religions other than his own. It is necessary therefore, that a chaplain understand and respect religious traditions and beliefs of others.

Now having said this, one must keep in mind that even though the chaplain serves as a representative of an ecumenical church, he never loses his personal identity as a member of a particular denomination. Thus, a certain amount of freedom must be given the chaplain in carrying out his denominational responsibilities. A delicate balance is required between the needs of the military situation and the requirements of one's own denomination.

We are reminded that "Protestant denominational services are a secondary responsibility. They are encouraged whenever time, facilities, availability of the chaplain and particular religious needs of members justify them . . ."[7] Yet, no chaplain is required to provide denom-

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[6] Richard G. Hutcheson, Jr., "The Chaplain and the Structures of the Military Society." The Chaplain, November-December 1962, p. 16.

[7] U.S., Department of the Army, The Chaplain, Field Manual No. 16-5, p. 14.

inational coverage that would be contrary to his conscience. For a chaplain must be allowed to function as much as possible within his own denominational criteria.

PASTORAL GUIDELINE REQUIREMENT

The question arises whether or not a chaplain needs to be told how to function in the performance of his pastoral role and if so, by whom?

When this question was posed to twenty-four divisional chaplains and their deputies, an overwhelming majority said they did not believe a chaplain ought to be instructed in how to perform his pastoral role.[10] That is to say, the determination of pastoral guidelines must lie with the individual chaplain and the denominational background he has come out of. For only he is familiar with the requirements of his particular faith. This position is substantiated as well by CONARC:

> The chaplain is designated as the staff officer to carry out the program for the commander. Because of this, the chaplaincy has seldom permitted military personnel, either officers or enlisted, to determine the contents of the religious program. It has always been the chaplain who determined what is necessary . . . who sets up the hours of worship, who determined the amount of counseling to be done, etc."[11]

What we are saying is that the pastoral functions of a chaplain are beyond the competence of the military to evaluate. There needs to be a complete separation between a chaplain's administrative function and his

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[10] See item one of Career Course Research Paper questionnaire in Appendix, p. 16.

[11] "Lay Involvement in the Post Religious Program," CONARC Lesson Six of Fiscal Year 1973, Chaplain Training Packet, April 1973, Preface I.

religious role.[12] In other words, the military has no right to give pastoral guidelines at all. It must not arrogate to itself a responsibility it has no business getting into; such as assuming unto itself theological pastoral functions in addition to military functions. To put it crassly, no chaplain should want the Army to play God for him! It isn't the military's business to create a theological bias for official policy.

> The chaplain's authority to preach in public, to conduct religious services, to perform ecclesiastical rites, to administer the sacraments and ordinances is obtained in the ordination or commission given him by his church. The ritual and rules of his denomination are consequently his guide in these matters.[13]

The field manual is very clear about the pastoral functions of the chaplain. It is the Army's concern that they be accomplished, but it can offer no absolute guidelines per se. For it is not the Army's prerogative to instruct a chaplain as to the content of his ministry.

The reason for being so adamant on this point is because the determination of pastoral guidelines implies that the chaplain isn't committed or dedicated to his religious calling; hence, the need for "guidelines". Many believe a chaplain, because of his position, professional training and experience, has already received ample pastoral guidelines by and through his own denomination prior to his entrance into the chaplaincy. The pastoral goals of a chaplain are already established by him and the denominational background he represents.

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[12] Editorial, The Chaplain, October, 1964, p. 2.

[13] U.S. Department of the Army, The Chaplain, Field Manual No. 16-5, p. 13.

SUPERINTENDING THE PASTORAL ROLE

When asked if pastoral guidelines ought to be the responsibility of the staff chaplain, the majority of divisional Army chaplains and their deputies said no.[14] In fact most believed that this was the primary responsibility of the chaplain's denomination.

Karl Olsson, former chairman of the General Commission of Chaplains and Armed Forces Personnel stated: " . . . services must leave specifically theological training to the churches and not seek this job for the churches."[15]

In a sense, Army regulations imply that the what (content) of pastoral care is the chaplain's business, but the how is probably a shared responsibility between the chaplain and his staff chaplain.[16]

What is suggested so far is that pastoral guidelines are distinct from administrative and organizational guidelines. Therefore, pastoral direction should come from the chaplain's particular church and faith! Nevertheless, the chaplain needs support in how to implement his pastoral skills required by his ministerial profession.

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[14]See item two of Career Course Research Paper questionnaire in Appendix, p. 16.

[15]Karl A. Olsson, "Reflections on the Chaplaincy." The Chaplain, November-December, 1967, p. 6.

[16]U.S., Department of the Army, Religious Activities: Duties of Chaplains and Commanders' Responsibilities, Army Regulation No. 165-20, 22 August 1972, p. 3.

The regulations give basic administrative and organizational guidelines, but leave the content of pastoral roles alone. Knowing that professionals generally, and chaplains in particular, don't react warmly to supervision (they are in the business of the Lord); nevertheless, supervision is important in developing and maintaining a viable program. It is here that the staff chaplain can assist. He is the one to whom a junior chaplain should be able to go for help and support in seeking to implement his pastoral role.

As long as the supervisory chaplain doesn't question the theology or basic beliefs of his junior chaplains, or tamper with their faith, he can be of great help. (What medical doctor would presume to tell another physician how to treat a patient?) Keeping this in mind, how might a staff chaplain go about rendering assistance to a junior chaplain in regards to denominational coverage? His position should not be from an official military point of view. We have assumed that the staff chaplain has little right to tell another chaplain his pastoral duties. Guidelines cannot be of a mandatory nature; for one is treading on thin ice if he tries to make it such. Wise people don't get into telling a minister how to do his job for it violates the freedom of his conscience. So, in answer to our objective, the only stance we can give pastoral guidelines is from a friendly, helpful, counselor viewpoint.

PASTORAL GUIDELINES

The following responses were gathered from questionnaires sent to divisional chaplains and their deputies; and this is the advice they would give on the subject of denominational coverage:

> The military expects you to work within the general limits of traditional Army expectations, so try to provide as much religious coverage as possible to as many personnel as possible.
>
> Make sure no religious needs are ignored. Remember, there are certain requirements each denomination has for its men. Do what you can to help meet these requirements.
>
> Resolve any problems of conscience in denominational coverage by respecting the needs and rights of your own denomination, the Army, and yourself.
>
> As a staff chaplain, what can I do to help? I'm willing to listen, support, and encourage.
>
> Be yourself and let God work through your personality.
>
> Be available to the needs of all personnel in matters of faith and morals and respectful of the denominational requirements of others.
>
> Remember, your primary ministry is to the spiritual needs of all men, so try to provide as broad a ministry as possible.
>
> Above all things, be yourself and grow from there![17]

All this, in essence, says that what the chaplain does and how he executes his religious ministrations is really up to his own discretion. One post Standing Operational Procedure records: [the chaplain will]

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[17]See items five and seven of Career Course Research Paper questionnaire in Appendix, p. 16.

"Provide adequate pastoral care to soldiers in hospital patient status."[18] The guideline states a need for pastoral care to be given to those in the hospital. It doesn't tell the chaplain how he will provide it nor what the content of that pastoral care will be. In other words, in giving guidelines, the staff chaplain can only delineate responsibilities and objectives on an administrative and organizational level; not on a pastoral level. A number of post Standing Operational Procedures refer to pastoral care in general terms and appear to be adaptations from Army Regulation No. 165-20 and Field Manual No. 16-5. Because of their generality, they could be applied to field situations as well. One reads:

> Chaplains will assist in the preparation and conduct of all religious services and ceremonies as required by their supervisory chaplains except where actual performance in the body of the service or ceremony might be contradictory to the dictates of their own faith.[19]

Again we read:

> All chaplains will conduct the sacraments or rites required by their individual faith group. They will also provide for the sacraments or rites of the faith of those they serve either personally or through the services of another chaplain if available and appropriate.[20]

We mention the above to illustrate their broad categories and their applicability to field conditions and to garrison as well.

We have defined pastoral guidelines, shown them to be of an "unofficial" nature, and in contradistinction to mandatory, preset rules.

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[18] U.S. Army Primary Helicopter Center and School, Standing Operational Procedure, Fort Wolters, Texas, 12 May 1971, p. 2.

[19] U.S. Army Primary Helicopter Center and School Pamphlet, Five Year Plan, Fiscal Year 1973-1977, Fort Wolters, Texas, 28 April 1972, p. 1.

[20] Ibid., p. 6.

The integration of these guidelines into the military milieu are usually defined through Army Regulations, Field Manuals, and Standing Operational Procedures. These regulations are in turn broad enough to be applicable to most circumstances and geographical areas.

THE ARMY ENVIRONMENT

It is encumbent upon us to decide whether or not the Army in the field makes it more difficult to provide denominational coverage than in garrison. In reference to a questionnaire to division chaplains and their deputies, it was found that they were equally divided on the question.[21]

Reasons for feeling that denominational coverage was more difficult to provide in the field than in garrison were: multiple locations, time element, transportation, mobility of units, lack of facilities, personnel, and equipment. Poor communication contributes toward making coverage in the field difficult as well. Some believe that the field environment is no more difficult than garrison in providing denominational coverage. This rests on the principle that pastoral care is applicable to all people and places. We need to keep in mind, however, that the "field" is the normal environment for duty and worship both in training and in combat and we need to conduct our pastoral care in line with that concept.[22]

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[21]See item six of Career Course Research Paper questionnaire in Appendix, p. 16.

[22]Office of the Chief of Chaplains, Newsletter, 14 February 1972 (Washington, D.C.: DACH-AM), p. 1.

CONCLUSION

The guidelines presented were an attempt to interpret the chaplain's role and relationship to the military, as well as to his own religious body. They are, in fact, not new; although little or nothing has been written on the subject, and rightly so! It is a very sensitive topic which ought to be the concern of the denominational endorsing agencies, rather than the Army. The military has set up the structure by which to provide denominational coverage, but it is the chaplain and his church which has the final say as to what these pastoral guidelines ought to be.

The guidelines presented in this paper have been general suggestions. The position taken has been one of fatherly, helpful advice to enable the chaplain to conduct his ministry in accord with the dictates of his conscience and the requirements of his denomination.

Therefore, we conclude that the determination of pastoral guidelines relative to denominational coverage is a question to be considered not by the military, but by the chaplain and his church.

APPENDIX

Career Course Research Paper

TOPIC: "Considering the limitations the Army environment places upon the chaplain in the field, determine pastoral guidelines relative to denominational coverage."

1. Defining pastoral as meaning the performance of religious rites, worship services, counseling, etc., do you believe a chaplain needs to be told how to function in this capacity relative to denominational coverage? Yes___ No___
Why?

2. Since the topic is not asking for administrative nor organizational guidelines, do you think that pastoral guidelines should be a responsibility of the staff chaplain? Yes___ No___
Comments:

3. Who should instruct a chaplain in his pastoral duties?

   a. No instruction at all, leave it to his own creativity. ____
   b. His religious denomination. ____
   c. His staff chaplain. ____
   d. His commanding officer. ____
   e. Combination of all four. ____
   f. Other, state. _____

4. If you answered (e) above, please rank a,b,c,d, in order of priority.

   ___ 1 ___ 2 ___ 3 ___ 4

5. Supposing a junior chaplain within your division came to you asking for assistance concerning denominational coverage, what advice would you give him?

   a. From the military point of view:
   b. From a professional (religious) viewpoint:
   c. Friendly, personal counsel:

6. Do you feel it is more difficult to provide denominational coverage in the field than in garrison? Yes___ No___
If yes, please state reasons:

7. As a staff chaplain, what broad guidelines would you give a chaplain in your division to more effectively provide denominational coverage?

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